/557 cont./

262 natives use the following plants for food: the roots and leaves of the uyata, and the roots of the cuvumin and yeshama" /translated from Spanish/. These are not food in the true sense of the word.

Harist:402 correctly explains, "that the natives eat only in case of absolute necessity" /translated from French/. Among these are, first of all, Ewfinim (Chenorchiza chilensis), the roots of which are gathered by women and girls during times when food is scarce, as well as yéyama (Armeria chilensis), and finally wiyata (Taraxacum magellanicum). With the roots of the first two (304)

304. These two plants are meant when Bridges says: "The roots of sea anemonies, and of a plant resembling parsnip, are much used for food and are generally baked" /cited in English/ (VP:XIII, 214, 1866).

[552]

and the leaves of the last mentioned the Indians appease their hunger (305). Of the two species first mentioned Bridges main-

305. Despard mentioned incidentally: "Today the natives gathered and ate large quantities, unwashed and raw, of a species of dandelion [Taraxacum]; they relish it very much /cited in English/ (VP:VI, 129, 1859). Compare Harist:402 and Hyades (q).338.

tains, with not a little exaggeration, that the Indians "extensively use the roots of sea pinks and of Cuvufinim" /cited in English/ (Mid:III, 116,1869). Celery, héfer (Apium australe), is by no means a nourishing plant; nevertheless a person will occasionally put a stalk in his mouth and chew on it. He does this in order to give himself a change of taste and also to prevent vomiting (306).

[551]

306. In this connection Bridges contradicts

1: Gumindo--927 E-5 (1918-1954) 1927 Hill Yalgan SH6

/943 cont./
invoke the power from above in order to be able to take part wholeheartedly in the social games.

Every social game, just like every dance, finishes off with a loud hé, hé... or hé, hé..., which anyone utters and which is repeated by others. As we know, the constant singing is supposed to keep the evil Yeiŋa (361) and other dangerous spirits away

361. The following allusion does not seem to me superfluous: although soon after the start of the youth initiation the candidates are taught that "Yeiŋa" as such does not exist, nevertheless this supposed evil spirit is mentioned again and again, as though he were the essence of all evil powers and anxious fears which could bring great harm to the participants.

from the ʔiŋoŋo hut. The social games also have this secondary purpose. This is clearly shown during a game or during the transition from one to another when many a dancer, out of inner agitation, pulls vigorously on the hut framework and causes the whole structure to shake violently. As though alarmed, he utters the brief word "ʔiŋoŋo," shouting it loudly, as though it were an incantation or a means of warding off malevolent spirits. Finally another person will drum on the ground loudly and frantically with both fists, likewise to ward off all evil. The dancers are most stirred up to such outbursts of fear when they are already exhausted from singing and playing and are bathed in perspiration. Then their shouts and their desperate behavior have all the more threatening effects. Thus we see how these people, despite all their joy in the games, never depart altogether from the serious keynote of the ʔiŋoŋo celebration.

There is another custom which has the same purpose. Occasionally two, three, or four women run along the interior of the hut wall and beat the back of their hands or their fists against the framework. They do so to scare away the evil spirits that might annoy the people present. They also want to drive off the spirits that cause illness, /944/ so that they will forever stay away from

/944 cont./

881 789 751 this ɛ̌iɛ̌xaus. In olden times it was the task of the yɛ̌kamuš to "cleanse" the Great Hut from such evil influences, above all to ward off sickness and push it far away so that the nerves and muscles of the people present, which sometimes become tired and slack, remain vigorous. At the present time all this is the aim of the women who hasten through the interior and beat against the wall of the hut with their fists, with branches, or with a stick. The malevolent spirits are driven away, and all the participants retain their strength undiminished.

881 524 Finally, something Nelly once told me belongs here. Among her western group, which was to a certain extent influenced by the Halakwulup, masks were worn in former times, and these also served to entertain and encourage all the inmates of the ɛ̌iɛ̌xaus hut. Out-of-doors a man or woman would put on a disguise unobserved, for which they chose exclusively the long stems of a species of grass which is scarcely to be found today (362). The person would cover his head far below the neck

362. Presumably it was Dactylis (Poa) flabellata which was also used as litter for the sleeping-place (*p.* 25). The stems are sometimes longer than the height of the adult Yamana and therefore very suitable for this masquerade. Today one hardly ever sees such tall stems.

with a closely woven hood of this grass in the shape of a truncated cone. Two small holes were opened for the eyes. From the neck to the ankles another woven piece covered the whole body like a tight shift. Both arms could be drawn through two sufficiently large openings, and the arms, too, including the hands, were covered with this woven material and pressed close to either side of the body. At the proper moment, this masked person would shuffle into the Great Hut and for a considerable time would stand upright, motionless and stiff, in the center aisle. Sometimes the person very slowly moved a little farther inside so that the other people could look at him more closely. On rare occasions the masker would also sit down. The group would examine